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Mantras

On the use of "Tellurian" Mantras in Aristasia-in-Telluria

Mantras are very special words, because Dea is immanent in Her Names. In pronouncing them, we are - through Her grace - literally invoking Her.

In this Age of Iron (or Kali Yuga) the material "density" of the manifest world is very great and the approach to Enlightenment much harder than in former ages. While material reason is highly developed, the spiritual faculties, purity and true Intelligence of maid are at a low ebb. To compensate for this, the practice of chanting, or invocation, the Divine Names is recommended as the simplest and purest path to Dea in this dark age.

It must be borne in mind that our connexion with The Motherland is an aethyric one. While conversations are "translated" into words, they are not actually verbal, which is why, for example, we cannot say whether Westrenne closely resembles English in a "literal" sense or only symbolically.

It must also be understood that, both in Telluria and The Motherland, there are Sacred Languages and languages that are not sacred. Sanskrit, Chinese, Hebrew and Arabic are Sacred Languages. Latin, although it is an Ecclesiastical language, is not a Sacred Language and neither are any modern languages.

What this means is that a Sacred Language has a more direct connexion to "the first, the Mother-language" and its words are more closely related to the metaphysical actuality of the things they speak. In the original Angelic Tongue, each word would be the precise sound-analogue of an Archetype. In the Sacred Languages that have survived into the Age of Iron this, of course is very far from the case, but they have, especially in sacred contexts, a sufficient remnant of the Angelic Tongue to be effective for Divine Invocation.

In The Motherland, Westrenne is not a Sacred Language and true Raihiralan Cairen is: so words of sacred efficacy are retained from older languages.

There is further the case of certain very special special syllables, notably OM and HRIM (HREEM) which are directly analogous to the Primordial Word (OM in the pure, beyond-form aspect, HRIM as the Supernal Mother). These are transmitted from the earliest Tellurian times and are as near to the Primordial Universal Language as we can possibly come. It should be noted that even in the Far East these Mantras are unchanged from their "Indo-European" forms: and we place "Indo-European" in inverted commas precisely because we have here to do with something that far transcends and predates any surviving (even if "dead") Tellurian language or language-group.

Notes on Daimoku

The Daimoku, "Nam-Myoho-Renge-Kyo-" (南無妙法蓮華経) is the central mantra of Nichiren Buddhism, a movement which, like many others, (in Aristasia, notably the movements associated with Sai Suanti) teaches that the chanting of the Holy Names is the surest way to Dea in this Age of Iron (Kali Yuga). I phrase this in Aristasian rather than Buddhist terminology but the teaching is essentially the same.

Daimoku, apart from its first word, is actually the Japanese pronunciation of a Chinese formula. One may debate the question of whether Japanese is a sacred language and whether the words are in any case true Japanese or true Chinese, but it seems clear that they have a Providential efficacy established over centuries. It also seems that there is some werdic connexion between Aristasia-in-Telluria and Japan, which would appear to make this mantra a worthy candidate for Aristasian use.

As to the meaning of the words:

Nam (南無), which is a Sanskrit word related to Namaste/Namah, means to take refuge, also to surrender or make obeisance (in Aristasian speech, to make reverence).

Myoho (妙法) is glossed as "Sublime" or "Mystic" Law, the Dharma underlying all phenomena. In Aristasian speech this is the thamë or Golden Order that is central to all Aristasian thought.

Renge (蓮華), the Lotus Flower, is equivalent to the Rose (Rosa Mundi) in the West. Dea is often shown enthroned on the Rose or Lotus, which represents the outward blossoming of Her divine Grace, both as Creation and Redemption.

Kyo (経) is described as "thread passing all the way through a bolt of cloth", but also "scripture"), meaning a teaching of the Buddha. Kyo- also connotes sound, such as that of voices, and some Nichiren Buddhists cite this as the reason that they pray using Nam(u)-Myo-ho--Renge-Kyo- as an

invocation.

The term Sutra (a thread) is used for a Scripture as is the Aristasian term Clew (as in *The Clew of the Horse*). It is both a thread (or "clue") that leads the soul back to the Spirit, like Ariadne's thread, and the Spirit Herself in Her form as the Thread-Spirit (Sanskrit *Sutratman*, Raihiralan *Strivate*) which binds all things together "as pearls upon a string". The Thread-Spirit is also the Divine Breath.

Kyo- also means sound and therefore invocation, we must add that the concept of Voice is also important to Aristasians, representing the Primordial Creative Word, and maid's participation in that Word as the Axial and speech-endowed being of her world-system.

One of the earliest still-known Indian deities was Vac, whose name means both "voice" and "cow" (c.f. French vache). This connection is present in the name of the 8th Aristasian month, Voiś (roughly corresponding to October) which, in Raihiralan, means means both "sound" or "invocation" and "butter".

Different Nichiren schools give slightly different interpretations of the overall meaning of the mantra; it should be understood that no literal "translation" can ever be fully adequate, since each of the words - as is clear even from the small expositions have been able to give here - contains a great depth of meaning, resonating with the most fundamental concepts that both form and transcend our manifest universe.

For a Westrenne Aristasian in Telluria, a very free but fully accurate "translation" might be:

I take refuge in the Golden Order that blossoms outwardy as the Rose (or Lotus) of the World and is inwardly the Spirit, my Mother, upon Whom all the worlds are threaded.

If this is a little wordy, it is because it elucidates, very briefly, some of the implications with which each of the sacred words is pregnant, to the point where their holy fructivity may become as active in our minds as it would naturally be in the mind of a more traditional person.

But it must be understood that even the fullest "translation" and the most in-depth exegesis of each of the words both separately and in combination is no more than a beginning. It is the chanting of this mantra that will bring us steadily closer to its true meaning.

Conversely, a traditional and, for an Aristasian, an Aristasian understanding of the words is necessary in order to avoid the manifold errors to which Western Tellurian "New-Age"

interpretations (and other misinterpretations springing from the false assumptions of the Western substantialist outlook) are bound to lead. Such an understanding will purify our practice and integrate it into the wholeness of our being.

We have no doubt that the pure practice chanting of mantra even with misinterpretations at the rational level is beneficial, and would be likely to lead to a rebirth in which such shackles of false ideology were removed. Nonetheless a purer and deeper practice may be attained by having an authentically traditional understanding and one in keeping with one's culture and tradition which, in our case, is Aristasian.

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